THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

No. 20, Vol. LIII. Monday, May 18, 1891. Price One Penny.

GENERAL CONFERENCE.

THE Sixty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints convened at 10 a.m. on Saturday, April 4, 1891, in the Tabernacle, Salt Lake City, President Wilford Woodruff presiding.

There were on the stand: Of the First Presidency, Wilford Woodruff and George Q. Cannon; of the Council of the Twelve Apostles, Lorenzo Snow, Franklin D. Richards, Moses Thatcher, Francis M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Anton H. Lund and Abraham H. Cannon; Patriarch, John Smith; of the Presiding Council of the Seventies, Seymour B. Young, C. D. Fjeldsted, John Morgan, B. H. Roberts and George Reynolds; of the Presiding Bishopric, William B. Preston, R. T. Burton and John R. Winder. There were also numbers of Presidents of Stakes and of other leading brethren from various parts of Utah and the surrounding region.

Conference was opened by President Wilford Woodruff announcing that the choir would sing the hymn commencing:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam.

Prayer was offered by President Angus M. Cannon.

Singing by the choir:

Glorious things of thee are spoken,
Zion, city of our God!
He whose word can not be broken,
Chose thee for His own abode.

PRESIDENT WILFORD WOODRUFF said: We are highly blessed of God in being permitted to meet together on this the sixty-first anniversary of the organization of the Church of

Jesus Christ of Latter-day Saints. I feel that we ought to be thankful before the Lord, that our hearts should be filled with gratitude and thanksgiving for this privilege which we now enjoy. It is true many of our friends have been called from our midst during the past year, to the other side of the veil. The Lord has been merciful to us, as a people, in preserving us through our history, in all the vicissitudes of life through which we have been called to pass since the establishment of this Church and kingdom. I feel that we should lift our hearts in prayer to God our Heavenly Father for His mercies, and that He will guide and direct us by the inspiration of the Holy Ghost, that our minds may be enlightened, and our understanding opened to comprehend His mind and will concerning His people.

I rejoice in the Gospel of Jesus Christ, in the revelations that come from heaven to both Jew and Gentile, with the various dispensations of God to man. Generation after generation has passed away since the early Patriarchs stood in the flesh on the earth. The Lord has expressed, through the mouths of inspired men, from generation to generation, His mind, His will, His work. Those revelations which were delivered thousands of years ago have been fulfilled to-day in our midst and among the nations of the earth. God has set His hand to establish His work, to warn the world once more, for the last time, before the coming of the Son of man, and He has called Elders into the vineyard of the Lord, to labor while the day lasts; for "the night cometh, when no man can work." We have the fruits of this labor before us to-day, in this Tabernacle, in the valleys of these mountains. I trust, while we are together, that our prayers may be lifted up to the Lord, that our hearts may be united; that while our brethren, the Apostles and Elders, stand before us and give unto us their testimony of the word of God, we may have a full share of His blessing.

I do not think I ought to occupy much more of your time this morning; but I feel thankful that I am still with you, and able to meet on this occasion with so many of the Latter-day Saints who have entered into covenant with the Lord, and upon whose shoulders He has laid the holy Priesthood, to administer, to warn the world, to devote their time and attention to the ordinances of the House of God, both for the living and the dead. I feel myself that of all people under heaven that have ever lived, the Latter-day Saints have the greatest cause to rejoice that they live in the day and generation when the Lord has set His hand to gather together His people, to establish both Jerusalem and Zion, and to fulfil His promises made to Father Abraham and the ancient Patriarchs and Prophets.

The Jews have been a hiss and a bye-word among the Gentiles since the death of the Savior, eighteen hundred years ago. Their redemption is at the door to-day; it has been proclaimed by inspired men to their own tribe. It is left on record that the Jews will return home, that Jerusalem will be rebuilt; their temple will be established, and all those great and mighty promises given by inspiration and revelation will come to pass.

I pray God our heavenly Father to bestow His blessing upon us, that it

may continue to rest upon His Saints who have entered into covenant with Him; that we may recognize our responsibility and magnify our calling day by day, so that when we pass to the other side of the veil we may be justified in His sight. This is my prayer and desire for Jesus Christ's sake, amen.

APOSTLE ANTON H. LUND

next addressed the Conference. Following is substantially what he said: I am pleased to meet with the Saints, and listen to the remarks of President Woodruff. In looking back on their history, the Latter-day Saints have much cause to rejoice. We can see that the Lord has been with His people, notwithstanding the opposition they have had to meet. In the early history, which was marked by great difficulties, if the Lord had not been close to the Saints they would not have been able to stem the opposition which confronted them. We need have no fear of the outcome. The Lord has power to protect His people. But we should look to ourselves. We have received the truth. We should show our gratitude for this boon by our works. You know of the Lord's parable of the sower. I have no fear that the word has been, in the case of the Saints, sown on stony ground. But with some of us it has, I fear, been sown on soil on which briars have grown and partially choked it. As a rule, however, the loss of this world's goods and of friends has had no power to draw us away from the truth. Generally speaking, the truth was sown on good ground.

We have need to beware, lest, in times of peace, riches become the chief object of our lives. We have so much to live for that we cannot afford to do this. We should be honest in our dealings. I have seen more trouble arise among the Saints from temporal matters than any other cause. We should all deal justly, and remember the debt we owe to our Heavenly Father and pay our tithing. If we neglect this duty, our faith and love for God's work will decrease. If we attend to this duty, those conditions will increase with us. There is a special debt of honor that not a few have omitted to discharge—the refunding of means supplied by brethren to enable them to come to this country. This is not right, as such an obligation is sacred. We should remember our benefactors, and not be guilty of the base sin of ingratitude.

We should not forget the object of gathering. It is to learn more fully the ways of the Lord. We have progressed in this respect, but many have neglected to give their children proper instruction in these matters. Some have imagined that their time has been too much occupied to give their children these beneficent teachings. Those who cannot occupy much of their own time in this labor, should be particular to send them where they can get the instruction—to Church and Sabbath schools. In this way they may become grounded in the faith of the Gospel, and be able to give reason for the hope that is in them. Many parents, seeing the result of former negligence in this regard, now regret their sins of omission. Some have thought that their children could receive all that was necessary at ordinary meetings. This is an error, as children are only capable of receiving but a little at a time.

The speaker bore testimony to the divine character of the work in which he is engaged, stating it to be the preparatory labor for the coming of Christ to govern the world.

APOSTLE MARINER W. MERRILL

said he was pleased to meet with such a large number of Latter-day Saints in conference. He had had many reflections since coming here in relation to the past. Thirty-eight years had gone by since he first became associated with the Saints in this city and Territory, and during that period how many of the brethren with whom he had been intimately acquainted had passed away! He dared say there were many present that morning who had never seen the face of President Young, President Kimball, Brother George A. Smith, and others of the early pioneers and settlers of this Territory; and he presumed also there were very few persons now in the Church who had ever beheld the Prophet Joseph. He himself was one of the latter. But the Prophet's testimony was still in force; his spirit had continued in the earth at his death; his mantle fell upon the shoulders of President Young; in turn it fell upon those of President Taylor, and now it was borne by President Woodruff. Thus we saw that the spirit of the great latter-day work was fully sustained among God's servants; in other words, the inspiration of the Holy Ghost that rested upon the Prophet Joseph and his brethren in an early day was still with the Church. That Spirit and inspiration would continue in the earth and could not be taken away. The man or woman who had lost the spirit of this work, had done so through his or her own neglect—through the non-observance of the commandments of God.

During thirty-eight years of close observation, he had seen that those Saints who had faithfully kept the laws of the Lord, who were honest in their dealings, had attended to their duties, and been prayerful in their daily life, were firm and steadfast in the truth to-day. The speaker counseled the Latter-day Saints to examine their acts closely, to sit in judgment upon themselves, as it were, and see, if needs be, wherein they had lost the gifts of the Gospel. They must be a prayerful people, or they would assuredly lose the spirit of this work.

Apostle Merrill next dwelt upon the subject of tithing, the strict observance of which he strongly urged upon his hearers. The payment of tithing was an important matter among the Latter-day Saints. Though some had perhaps parted with thousands of dollars in this way, they yet had an abundance of this world's goods; they were full of faith and were greatly blessed of the Lord.

In bearing a strong and earnest testimony to the truth of the latter-day work, the speaker urged the Saints always to be honest and forgiving. They must not encourage hard feelings in their hearts against one another; they could not afford to do this, though the world might do it. He said the Latter-day Saints had the grandest organization on earth, and he pointed with pride to their Sabbath schools, Young Men's and Young Ladies' Mutual Improvement associations and Primary associations. If we keep the commandments of God, he said, we will be sustained in our work and lifted up to a far higher plane than those who

now ridicule and revile us, and upon whom we look with pity because of heir ignorance.

[TO BE CONTINUED.]

DR. MACKENZIE ON THE NECESSITY OF EXERCISE.

THE experienced eye can often read a man's trade in the peculiarities of his muscular development. Muscular specialism, in fact, leaves its mark on the body as clearly as intellectual specialism, when not corrected by general culture, does on the mind. It is the frequent contraction of the muscles, even more than the force employed, that produces such remarkable effects; the musical conductor's biceps is developed by the light rod he wields as certainly as the blacksmith's by his hammer, and the late Sir Michael Costa had a right arm which many a brawny son of Vulcan might have envied. The overgrown calves of *premières danseuses* may also be cited as instances in point. Balzac in "La Dernière Incarnation de Vautrin" mentions "the formidable breadth and thickness of the hands" which was the only thing about Sanson, the son of the executioner of Louis XVI, that betrayed his descent from an unbroken line of public headsmen extending over six centuries. In most persons the right hand is bigger than the left, because it is more used, and a friend who, like Cato, has begun to play the violoncello in mature age, has just shown me that the fingers of his left hand are already about an eighth of an inch broader than those of his right from manipulation of the strings. In the lame the sound leg is disproportionately large, owing to its having to do double work. I have often been struck when abroad by the relatively enormous development of the arms and shoulders in beggars whose lower limbs were disabled, and who had therefore to drag themselves along with their hands. Exercise not only causes an increase in the size of the muscles, but betters the quality of their tissue. The fibres gain in elasticity as well as in strength, and become at once freer and more accurate in their action; they are less easily fatigued, and recover their tone more quickly. In a word, the functional efficiency as well as the structure of muscle is improved by exercise, and, as Helmholtz has pointed out, practice creates a habit whereby in any given act only the muscles necessary for the required movements contract. The maximum of work is done with the minimum expenditure of energy.

The general effects of exercise are produced mainly through the agency of the heart and lungs. The stress of violent exertion, as everyone knows, makes the breathing more rapid, and the beat of the heart quicker and stronger, than under ordinary conditions. The greater rapidity of respiration means that more oxygen is taken into the lungs, and therefore more blood is cleansed of the physiological sewage thrown into it by the tissues through which it has passed in its circulation through the body; while by the increased activity of the heart this purified blood is distributed in greater abundance to every part of the economy. The lungs and the heart themselves share in the good effects of exercise, and thus become still more able to do their appointed work; the chest grows

more capacious, the lungs larger and more elastic, the heart firmer in structure and more vigorous in action. The little muscles which encircle the stomach and the intestinal tube are quickened into greater activity, while their contractile power is increased, a matter which, trifling as it may seem, is of incalculable importance for the health of the mind as well as of the body. The other internal organs, those secret laboratories where Nature performs feats of chemical transmutation beyond the dreams of alchemy, and the glands of various kinds, any derangement of whose functions may give rise to seas of trouble against which medicine takes arms in vain, are enabled to work to better advantage by being supplied with better raw material in the shape of more generous blood. The body is at once better nourished and kept more free from the burdensome accumulation of superfluous tissue by the more rapid and complete removal of waste matters. The nerves, too, and the brain, which is, as it were, the sun of the nervous system, are maintained in the highest state of functional efficiency in the same way as the other organs. The general effects of exercise are therefore, briefly, a more abundant supply of better blood to all tissues and organs; hence all the component elements of the body are better nourished, so that each is able to play its allotted part to the best possible advantage. In fact, the effects of exercise may be summed up in half a dozen words: Better fuel, and more of it, for the vital engine.

It must not be supposed that all forms of exercise produce exactly the same effects. Some develop particular groups of muscles, while the others, together with the great physiological centres—the heart, the lungs, and the brain—have, as it were, to "stand out." Thus, in lifting weights or executing movements of any kind with one arm, though the limb may become tired out, one does not become hot or "blown;" the exercise is almost purely local. If all the limbs, however, are thrown into rapid and violent movement, as in running, boxing, or swimming, the heart and the lungs join in the dance, and the whole stream of life is for the moment quickened and broadened and deepened. Local exercise, though of course beneficial to the muscles involved, has little or no influence on the health, because its effects are merely local. For hygienic purposes it is not so much the muscles as the internal organs that need to be exercised, but this can only be done by movements which bring them into rapid play. Hence chamber gymnastics, and the highly elaborate acrobatic movements which require complicated arrangements of ropes and bars and pulleys (though I am far from wishing to deny their value) can never take the place of old-fashioned games for the young, and riding and walking for those declined into the vale of years.

The manifold evils arising from deficient exercise need not be dwelt upon here. I need only say that if a proper amount of exercise is not taken, not only do the muscles become weak and flabby, but the functions of every organ and the soundness of every tissue must suffer. There is imperfect elimination of waste matters, the muscles and the internal organs become encumbered with superfluous fat, the heart becomes weak, the lungs are never thoroughly emptied and gradually lose their elas-

ticity, appetite dwindles to vanishing point, digestion becomes a burden only to be borne with wailing and gnashing of teeth, and the joy and brightness of health give place to incapacity for either work or pleasure, irritability and "leaden-eyed despair." In the young, particularly, exercise is necessary for moral as well as for physical health; in violent movement in the open air their superabundant nervous energy finds free vent; if pent up, it is too likely to force a way out in wrong directions.—*National Review.*

FACTS AND EVENTS.

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The night refuge of the Salvation Army in Belleville has been closed by the Prefect of Police, on the ground that it had become the rendezvous of all the dangerous characters of Paris.

Capt. Verney, the member of Parliament who was sentenced to one year's imprisonment for endeavoring to procure a young woman for immoral purposes, was expelled from the House of Commons on May 12.

According to the Washington correspondent of the New York *Herald*, Mr. Porter, the United States Minister to Italy, will be instructed to apply for leave of absence, and will return to the United States. No formal recall has, however, been issued.

The epidemic of influenza is still increasing in Great Britain, and several notable personages have already succumbed to its attacks, among them being the Archbishop of York, Dr. Magee, who died on May 5, and Madame Blavataky, founder of the Theosophical Society, whose demise occurred on May 9.

Moscow, May 9.—The authorities have suddenly suspended the expulsion of Jewish artizans from Moscow. Those Hebrews who have no real property are granted a year's grace, and those who do possess such property are allowed two years to prepare themselves for quitting the city. The chief reason for this respite is understood to be that the immediate expulsion of these Jews would have caused serious detriment to the Russians of Moscow, with whom they have had business dealings. It is probable that the same leniency will extend to the Jews in St. Petersburg.

The New Orleans grand jury charged with the investigation of the lynching of Italian prisoners, and the antecedent circumstances, has issued its report, the inquiry having lasted six weeks. The report states that the verdict of the jury in the trial of the Italians charged with the murder of Head Constable Hennessy was contrary to law and the evidence, and was secured mainly through designing and unscrupulous agents. The act of lynching, the report adds, seems to have embraced the entire population, and under the circumstances the grand jury does not consider itself justified in presenting indictments.

The long-talked-of Siberian Railway is at last about to be commenced, as an Imperial ukase has been published directing the expropriation of the owners of the land required for the construction of the Vladivostock-Graefaraja section, and it is stated that the engineer and the workmen by whom the line is to be constructed have left Odessa for Vladivostock, where the works are to be begun. This section of the line is to be pushed on as quickly as possible, probably as much with a view to military contingencies as for any other object. The Chinese authorities are said to be considerably alarmed at the prospect of the railway being completed in that district, and probably one effect will be the making of another line by the Chinese in order to facilitate the transport of troops in case of need.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 18, 1891.

TEMPLE BUILDING BY THE SAINTS.

RECENTLY the promoters of the World's Fair, which is to be held at Chicago in 1892, proposed a scheme to have the Temple erected by the Latter-day Saints at Kirtland, Ohio, removed to the fair grounds, there to be exhibited as one of the wonders of the New World. Those who are at present in possession of the Temple, however, very properly refused to have the sacred edifice thus made use of, and it will remain where it is.

There is no doubt that a Temple of the Lord would be an attractive feature to sight-seers at the fair, or that it is a great curiosity to the people of this generation, notwithstanding their profession of the Christian faith. The doctrines of men which are followed by modern Christendom instead of the Gospel doctrines, give no information in relation to temple-building, which is a very important part of the work of preparation for the coming of the Lord and the ushering in of His millennial reign. He will "suddenly come to His Temple," and the Latter-day Saints are in possession of the knowledge necessary for the erection of houses that are acceptable to Him. This knowledge has been revealed to them because they have received His Gospel, and have become members of the only Church which He has authorized and organized upon the earth. The Saints are, therefore, the only people engaged in building Temples to the Lord, according to the pattern and commandments which He has given. In this regard, as well as others, they are peculiarly distinct from the sectarians of the age.

In July, 1831, the Lord gave a revelation to the Prophet Joseph Smith respecting a Temple at Independence, Jackson County, Missouri, and on August 3 of the same year the site was chosen. This was the first event of the kind in this dispensation. The next place selected was Kirtland, Ohio, and the corner stone of the Temple there was laid July 23, 1833. Notwithstanding the adverse circumstances with which the Saints had to contend, because of the persecution of their enemies, the building was completed within three years, and was dedicated to the Most High. Within its walls there were great manifestations of the power of God, the visions of heaven were opened to His servants, angels ministered to them, and the house was filled with His glory. The Lord Jesus, Moses, Elias,

Elijah and others appeared, and revelations were given for the instruction and guidance of the Saints.

The third site chosen was at Far West, Missouri, and ground was broken for the Lord's house on July 3, 1837; the corner stones were laid July 4, 1838. Persecution was so intense that the Temples in Missouri were not built while the people were there, that labor being reserved for the future, when the Lord will fulfil His promise to enable the Saints to rear these sacred places of worship, and will fill them with His glory.

When the Saints gathered at Nauvoo, Illinois, after their expulsion from Missouri, the Lord again commanded them to build a house to His name, and on April 6, 1841, the corner stones of the Nauvoo Temple were laid. Notwithstanding the fact that the Prophet Joseph, and his brother Hyrum, the Patriarch, were martyred, the building was hastened to its completion, and the people of God there received the sacred ordinances revealed by Him. Upon the Saints being driven out, their Temple was taken possession of by their enemies, and on September 19, 1848, it was burned.

After the wearisome journey across the plains to the Rocky Mountains, when the Pioneers reached the valley of the Great Salt Lake, a Temple site was selected, and the corner stones of the House of the Lord in Salt Lake City were laid on April 6, 1853. This magnificent Temple is the largest and costliest structure that has yet been erected by the Saints, and is now almost completed.

Three other Temples, all of them grand and beautiful in design and workmanship, have been built in Utah. That at St. George was begun November 9, 1871, and was dedicated April 6, 1877. The Temple at Manti was commenced April 25, 1877, and that at Logan on September 17 of the same year. The Saints cheerfully and enthusiastically united their efforts for the completion of these sacred places, and for years past the Temples at St. George, Manti and Logan have been in use, the Saints there receiving the blessings of the House of the Lord for themselves and their children, and officiating therein for the salvation of tens of thousands of their dead relatives who had not the opportunity of receiving the Gospel in mortality.

All of these Temples have been built of stone, and possess great strength and beauty. No expenditure has been considered a vain sacrifice to make them worthy places for the pure and holy purposes for which they are used. Around them cling the fondest associations of the people of God, and even in the hour of their deepest distress, when the heavy hand of relentless persecution was placed upon them, the Saints persevered faithfully in the labors connected with these holy places. Their use is that of the most sacred worship of the Most High, for the obtaining of blessings that cannot be received elsewhere, and for which holy men and women of ancient and modern times have counted their trials and sorrows almost as naught.

J. H. A.

ARRIVALS.—The Guion steamship *Wisconsin* arrived at Liverpool on May 7, having on board the following Elders for the British Mission:

James Kirkman, Newel A. Brown, Lehi; James McMahon, Fillmore;

Samuel J. Robinson, Timothy Jones, Lewis W. B. Wride, Joseph D. Stark, Payson; David Williams, Morgan D. Warner, Charles A. Evans, B. Argyle, Samuel Brockbank, John Moore, Spanish Fork; Ezra W. Robertson, Aaron Gay, John P. Yond, Job Measom, Lake Shore; Joseph S. Lindsay, John J. Williams, Taylorsville, Utah; and John S. McMurray, Liberty, Idaho.

There were also among the missionaries Elders George W. Larkin, of Ogden, and John Banks, of Spanish Fork, on genealogical business.

RELEASE AND APPOINTMENTS.—Elder Charles W. Booth is released from his labors as Traveling Elder in the Nottingham Conference, and is appointed to labor as Traveling Elder in the London Conference.

Elders James Kirkham and John S. McMurray are appointed to labor as Traveling Elders in the Sheffield Conference.

Elders James McMahon and Joseph S. Lindsay are appointed to labor as Traveling Elders in the Irish Conference.

Elders Samuel J. Robinson and John Moore are appointed to labor as Traveling Elders in the Nottingham Conference.

Elder Timothy Jones is appointed to labor as Traveling Elder in the Leeds Conference.

Elders Lewis W. B. Wride, David Williams, Morgan D. Warner and John J. Williams are appointed to labor as Traveling Elders in the Welsh Conference.

Elders Ezra W. Robertson, Aaron Gay and Charles A. Evans are appointed to labor as Traveling Elders in the Scottish Conference.

Elders John P. Yond and Samuel Brockbank are appointed to labor as Traveling Elders in the Liverpool Conference.

Elder Job Measom is appointed to labor as Traveling Elder in the Norwich Conference.

Elder B. Argyle is appointed to labor as Traveling Elder in the Birmingham Conference.

Elders Joseph D. Stark and Newel A. Brown are appointed to labor as Traveling Elders in the London Conference.

THE LATE GENERAL CONFERENCE.

THE General Conference which closed yesterday (April 6) was one of the most interesting gatherings of its class ever held. No other occasion of the same nature has been more largely attended. As each half year rolls around, the impression deepens that in the near future more spacious accommodations will have to be provided, for the people who flock to this city at such times, to be instructed in the principles and duties of their religion, than those now existing. From the day preceding the opening of Conference until yesterday evening, the streets seemed to be fairly alive with people. The meetings in the large Tabernacle were numerously attended from beginning to close. On Sunday every foot of space in the huge building was occupied by eager and interested listeners. So great was the multitude in the afternoon of that day, that it was found necessary to hold an overflow meeting in the Assembly Hall. That structure

was also crowded to its utmost capacity, while many people were compelled to remain on the outside, unable to gain ingress to either building.

Throughout the entire season good feeling prevailed. It was a time of refreshing in many respects. Old friends and acquaintances who had not met for more or less lengthy periods, greeted each other with that hearty affection for which the Latter-day Saints are noted. New acquaintances were formed, and the occasion was one of delight even from a social standpoint.

The proceedings of the Conference throughout were free from the slightest jar, and the instructions given by the servants of God were clear, pointed and appropriate to the needs of those who heard them and those of thousands to whom they will be conveyed at secondhand, they having been themselves unable to travel long distances in order to be present personally.

Among the subjects given prominence in the teachings of the speakers were the following: That God had, from the establishment of the Church, sixty-one years ago, to the present, led the Saints, through their leaders, by the voice of inspiration and revelation, and that He would continue thus to favor His people in the future till truth should triumph, and wickedness be suppressed; the necessity of the members of the Church dealing honestly and justly, not only among themselves, but toward all people; the Saints were admonished to avoid all disputes by the removal of all causes of difficulty and difference with each other; the establishment and maintenance of home industries, with special reference to the manufacture of sugar, was emphatically treated; the fallacy of all ideas to the effect that the Church was retrograding through mistakes of the leaders was clearly pointed out, and instances of history were cited showing that what had been considered missteps on the part of God's servants had proved to be powerful factors in the work of salvation of the people; the Saints were advised to sustain the work of God by their means as well as by their prayers and faith; it was shown with great perspicuity that, in connection with the Church of Christ, there was a broad field of opportunity for usefulness for every man who would exercise faith, diligence and energy; the great responsibilities and important duties of the Priesthood were intelligently defined; the work of salvation for the dead to be performed in the holy temples received a commensurate share of attention; the honorable attitude of the Church toward the government was dwelt upon and presented in unmistakable language. The speakers without exception bore testimony to the truth of the great work of the Almighty, founded through the instrumentality of the Prophet Joseph Smith in this latter-day ispensation.

The music rendered during Conference was a delightful feature of the proceedings. The spectacle presented by the great multitude of people who came together to worship was an awe inspiring sight. When the entire multitude arose and joined in sacred song, the grandeur of the scene was intensified. The tuneful mingling of so many voices sounded like the roaring of the ocean at the rising of the wind. The performances of the choir, combined with the accompaniment of the grand organ,

were superb, being characterized by vigor, exactness of execution, and beauty.

The verdict in relation to the Conference, so far as we have heard, is universally to the effect that it was a time of refreshing, of rich inspiration, and plenteous outpouring of the power and inspiration of the Spirit of God.—*Deseret News.*

A LEAF FROM "MORMON" HISTORY.

It was in the year 1855 that President Brigham Young first sent a company of about twenty missionaries to the Salmon River country, which lies well to the north of Idaho. Their mission was to try and civilize the Bannock and Shoshone Indians. As was, and is, usual with our people, the call was obeyed in the face of obstacles. A four hundred miles march through sagebrush, with small provisions, dismal, desolate prospects, and with the tedious locomotion of cattle was, to say the least, not very agreeable. But thus they went, with Elder Thomas S. Smith of Farmington appointed president.

Some of the missionaries returned to their homes in Utah in the autumn of the same year and went back to the mission in the following spring, accompanied by fresh recruits, numbering in all forty. Among those called the second year was Elder Thomas Day, now a veteran residing in Circleville, Piute County, Utah. From him the writer has received the following sketch, given from memory, as his memoranda and journals were destroyed in the general conflagration at the Muddy in 1868. This man, while expecting to be sent on a mission to England, his native land, was surprised at the April Conference of 1856 to hear his name called in connection with the northern Indian mission.

Going home from Conference he was accosted with: "Well, well, Brother Day, are you intending to respond to this call? If it were me, I would refuse to go." "Go? Why, yes, if it takes my head off!" was the earnest reply. Go? Yes; but how? The same authority that bade him go, while recognizing the good that he might do to those wretched children of God, the poor Indians, had not forgotten the need of the poor missionary. Each man was required to take three bushels of wheat, three hundred pounds of flour, and all kinds of seeds that could be cultivated in a northern clime. This was no small matter. In the previous year, that terrible scourge, the grasshopper, had destroyed the crops all over the country. People lived on roots and such few things as had grown late in the season. Children cried for bread, gaunt men went to their labor on small rations, suffering women with the self-sacrifice characteristic of mothers were known to suckle their babes with blood instead of milk.

Brother Day's family had about ten pounds of flour in the house. Where should the missionary allotment be obtained and how should the dear wife and child exist while the husband was absent indefinitely? Ah! how often have those questions been asked in anguish by the "Mormon" missionary and his lonely, destitute family! But "the Lord is good to all, and His tender mercies are over all His works. * * * He openeth

His hand and satisfieth the desire of every living thing." The Latter-day Saints have always had an intense desire to serve God truly, practically, and well. They believe that this can best be done by discharging their duty faithfully and fearfully, trusting in His promises with an undoubting faith. And have they trusted in vain? Ask the hundreds who have practically tested the promises of the Father with honest, faithful hearts. In this regard Brother Day's case was no exception.

Money was not then so scarce as flour, groceries and all the necessaries and comforts of civilized life. Gold hunters en route to California were glad to pay almost any price for needed articles. Brother Day purchased groceries and dry goods and hoped to find opportunities for exchanging them for the needed flour and wheat. The 15th of April, the day of departure, had arrived, the sad farewell of wife had been taken, and he was starting with his companion, Joseph Harker, filled with a yearning hope for the welfare of the dear ones, which absorbed all fear or apprehension for himself. Before he had emerged from his own ward (the Seventeenth) he was hailed by a friend who desired to know something of his situation. The information was given: Ten pounds of flour in his home and for himself—hope. With a bright smile the friend replied: "Go in peace! I shall see that your family does not want." The journey was pursued through the northern settlements, thoroughly canvassing everywhere for the three hundred pounds of flour and three bushels of wheat required, which were at last obtained at Willard. There were five missionaries who started from Salt Lake at this time, whose names were Thomas Day, Thomas Corless, John Priest, James Walker and Joseph Harker. Others from surrounding settlements joined them at Brigham City.

For sixty miles after leaving Salt Lake City the country was settled by white people. Beyond that stretched a wild, uninhabited country, covered with sagebrush. Rivers, creeks, a lake, rough mountains, dotted with cedars and pines, lent a fascination to the journey. On arriving at Snake River, it required three days for the company to ferry across. But in time they arrived at their destination, Fort Lemhi, which had been erected in the previous year. It was a small square fort, built of upright logs, with log cabins inside and a well in the centre. On the north, rising abruptly just behind the little fort, was the majestic, pine-laden Bitter Root mountain, and just to the south and west flowed the clear, beautiful stream called the Salmon River. To the south extended a lovely valley, of oblong shape, dotted with the farms of the missionaries, and the cottonwoods and undergrowth incident to a well-watered, naturally fertile country.

The Bannocks and Shoshones who inhabited this region were very friendly to the missionaries and quite a number were baptized. Visits were frequently received from them as well as from the Nez Perces, who inhabited the country to the northwest. These tribes were intelligent, industrious and of fine physique. They lived by fishing and hunting and were experts in these pursuits. One Indian of fine proportions, intelligent, honest and kind-hearted, was known as Long Tom. Elder Day was one day lying in the shade of the cottonwoods on the banks of the Salmon,

watching Long Tom spear fish. Old Izaak Walton was surely not a warmer enthusiast, nor a greater expert at his favorite employment than this noble son of the forest, and though the skies of England may be warmer, the streams that Izaak haunted could not have been clearer, nor their banks greener than those of Salmon. Neither were the skies bluer, the zephyrs fresher, nor the heart of the celebrated angler more lofty in its appreciation of nature than was the heart of the "untutored savage" as he wandered along the green bank of his favorite stream. Each unerring dash with his spear resulted in a struggle and the successful capture of a fine salmon, and in a very short time Long Tom was the proud possessor of a dozen fish, each weighing from thirty-five to forty pounds. To illustrate the struggle between man and fish, Elder Day relates how another Indian, less strong and expert than Long Tom, arrived in the field, and in spearing a salmon of about thirty-five pounds was overcome by the srruggles of the fish and violently drawn into the river. "How did he extricate himself from the struggle?" was asked, "Oh," was the reply, "they are almost like fish themselves; he came out all right, tightly clinging to the fishing pole, and successfully captured his victim."

At one time the Indians erected their lodges close to the little fort. In a short time they were severely attacked by small-pox. After passing through a heavy siege of this, they suddenly departed in the night, leaving their lodges, but no word or message. Soon a rumor spread that a squaw had died of the dread disease, and was left unburied in one of the lodges. Here was a dilemma. Who would volunteer to go and bury the dead and clear away the infected lodge? Most of the company declared their own lives too valuable for such a risk, but three of the brethren, Elder Day, Richard Margetts and James Walker, volunteered to do the much needed work. It was carried out successfully and no small-pox ever broke out in the camp.

Spring opened with the blue skies, bracing atmosphere, bird songs and roaring rivers of this beautiful northern clime. The seeds and grain were to be planted for the support of the missionaries and the five or six women and accompanying children who formed the society of the fort. Elder Day cleared some willows off a sunny slope on the bank of the Salmon. The land was rich, irrigation would be easy, and with a taste for gardening already cultivated by experience, joyful anticipation was reaching ahead to a time when the mellow autumn should reward the cheerful planting with a luscious harvest. The seeds were planted unsparingly, the early summer was advancing and the beautiful green things, so rich with promise, were watched with loving interest known only to the gardener who loves his work. Who does not know all earthly things are but fleeting and uncertain? Even beneficent nature is often thwarted in her generous designs. In this case the eager, watchful missionary was startled one warm summer morning to find that busy, voracious destroyer, the grasshopper, hard at work on the little plants. Every effort was made to save the crops, but without success, and before night they were totally destroyed. By the second sunset there was not a green spear in all the fields that had been so verdant but forty-eight hours before

In the meantime another fort had been added to the old one for grain stacks and stock, and a small grist mill had been built. The crops having been lost, and provisions beginning to show signs of approaching exhaustion, it was deemed advisable to send a committee of about ten men to Salt Lake to obtain fresh supplies. President Smith placed papers in the hands of Elder Day, authorizing him to canvass the settlements of northern Utah for a supply of provisions for the mission, and then gave him permission to remain at his home in Salt Lake until he could make an outfit of his own with which to return.

[TO BE CONTINUED.]

A PRESS dispatch dated at Salt Lake City, May 10, says: "President Harrison reached here yesterday on his return eastward, and was enthusiastically received by the people without distinction of politics or religion. Replying to an address of welcome, the President said, 'I have no differences as a public officer with men of any creed, religious or political, if they obey the law, but my oath of office and my public duty require me to be against those who violate the law. The foundation of American life is the American home. That which distinguishes us from other nations, whose political experience and history have been full of strife and discord, is the American home, where one wife sits in single, uncrowned glory.'" The people of Utah honor the Chief Magistrate of the nation in his official position; but no people who are possessed of self-respect can have any other feeling than that of the utmost contempt for the individual who, when welcomed "without distinction of politics or religion," would take advantage of his official position to malign and insult those who seek to bestow kindnesses upon him. The insinuation that the people of Utah are violators of the law is a base slander, and if the words credited to President Harrison were used by him, they must bring the blush of shame to every loyal American citizen who realizes that they were spoken by one whom the nation has honored with its highest office, at a time when they were inappropriate and unjustifiable.

UTAH NEWS.

(Summarized from Territorial papers.)

George W. Reed, Jr., of Utah, has won the senior prize at the College of Pharmacy, New York.

The Nephi *Ensign* has ceased publication, the cause of the suspension being financial adversities.

The Latter-day Saints at Mount Pleasant, Sanpete County, are preparing to erect a new tabernacle at that place.

The Broom hotel at Ogden was visited on April 21 by a couple of thieves, who stole a quantity of jewelry from one of the rooms. The thieves were captured, and the stolen property recovered.

At Vernal, Uintah County, on April 24, Henry M. Ford, a well known merchant, committed suicide by shooting himself. The jury found that the deceased was acting under temporary insanity.

The effort being made to enlist a company of Indian troops at Fort DuChesne is not